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RECENT LITERATURE

NOTES AND ABSTRACTS

La Société Intellectuelle des Nations.—The Society of Nations now being discussed has three phases: a political phase, a material, and an intellectual. This article is concerned only with the latter. That it is essential is evident from the fact that it already exists to some degree. Language, religion, science, art and literature, education, and the press are all largely international. A purely national intellectualism would be impossible. In order to get the best results of an intellectual society of nations, the germs of which are already found in the many international scientific societies, the following recommendations would have to be considered: (1) an international academy, which would act as a regulator in the intellectual phases of governmental action; (2) an international university, with an élite body of students of all nations and a like body of professors; (3) an international center of scientific institutions, devoted to research and the establishment of universal methods, systems of measures, terminology, standardization, etc.; (4) a world-congress, with permanent representation of all international associations of learning.—P. Otlet, *Scientia*, January, 1919.
L. D. C.

Le Matriarcat et les Déeses Armées.—Everything seems to indicate that the conception of the armed goddess must have originated among people where the matriarchal system was in vogue. When the family was first constituted it was on a uterine basis. The Greek word "adelphos" (brother) means co-uterine. The high position of woman is attested by legends and tales in all parts of the world: In Greece such women as Helen, Andromache, Penelope; in Egypt, Naith, the great Goddess of the Delta, the Libyan virgins, who, according to Diderot, were descendants of primitive amazons; the Babylonian war goddess Istar; Deborah, Jael, and Judith of the Bible. To ascertain those primitive peoples which passed the matriarchal stage, two criterions may be employed: (1) that of survivals of past social systems, (2) that of the manner of life which such people must have led in the beginning. It seems that the matriarchal system would be the more likely to originate among agricultural peoples. Woman is the mother of agriculture. It is also possible that she was the inventress of fire. It is she that discerns medicinal plants, and becomes proficient in the use of occult power. The very mystery of generation may not have been known to man for a long time, hence, a growing belief in man of woman's superiority and her ability to deal with gods. The armed goddess may be due to a formerly existing cult, as also to the probability that in olden times woman being the sole defender of children had to make use of arms to ward off not alone beastly attacks, but also cannibalistic man.—Denyse le Sasseur, *Revue Internationale de Sociologie*, July-August, 1918.
L. D. C.

Indo-German Relationship Terms as Historical Evidence.—The Romans had distinctive terms for ancestors, both male and female, to the sixth degree, which suggests the importance attached to ancestors in religious and social life. In descending relationship, maternal-paternal distinction is recognized, and uncles and aunts are counted to the fourth degree. Descriptive terminology was likewise in vogue (i.e., discrimination of relationship on the side of father or mother), relationship terms on the father's side being more numerous, suggesting a social system strongly paternal. Later these were lost, whether because of loss of man's privilege or not is not known. Greek relationship terms have similar distinctions, and, like the former, lost their significance later. Like distinctions were also used by Teutonic peoples. There are two

ways in which maternal-paternal distinctions can be accounted for: (1) a prior matrilineal or patrilineal stage, where descent was counted through one parent only, later becoming supplemented by the other, and still later discarded entirely; (2) a form of exogamy in which father and his relations belonged to one portion and mother and her relations to another. Whether the former gave rise to the latter or vice versa cannot be surmised; either is possible.—W. D. Wallis, *American Anthropology*, October-December, 1918. L. D. C.

Primitive Law and the Negro.—Most will agree that there is an instinctive aversion in the white man toward the negro. The origin of this may be traced to prehistoric law, in which the idea prevailed that obligation applies only to peoples of the same blood, originally to the family, then to kin and tribe. Murder, theft, adultery, etc., could be committed upon members of another tribe. This was true between whites, and palpably more so between the negro and the white man. It is for the same reason that international law has been more often a law between white men. Even Christianity became tainted with this blood-kin idea, and for a great many centuries it was extended to white people only. The lynchings of negroes can also be explained on the old idea of self-help, no authorization being necessary to avenge grievances even within the blood kin, and more so outside the blood kin. To remedy the above, a long educational campaign, carried out with the idea of exposing the true basis of the white man's denial of real equality to the negro race, would be highly desirable.—Roland G. Usher, *The Journal of Negro History*, January, 1919. L. D. C.

Crime: Modern Methods of Prevention, Redemption, and Protection.—The criminal, actual or potential, is a neighbor to whom society owes good Samaritanship. In dealing with the problem of crime the maxim "An ounce of prevention is worth a pound of cure" is markedly to the point. Measures to safeguard the individual in the formative years of his life are numerous. Some of them have been taken, such as laws and ordinances against the selling or giving of liquor or tobacco to children of tender years, laws against employing children in places and in kinds of employment that bring them under questionable influences, etc. Evil suggestions are a prolific source of evil actions; hence we should censor books, papers, posters, and songs, as well as moving pictures. Efforts to build up wholesome activities under the guidance of social and juvenile court workers promise well for the future. The nation-wide abolition of the liquor traffic is the most important single crime-preventive step that can be taken. Our second duty is to redeem. The establishment of the juvenile court, along with our probation and parole laws and prisoners' aid societies, are recognitions of this duty. As in Los Angeles, every court should have a competent public defender, that no defendant may feel embittered through a sense of unfair treatment. The law should provide for keeping habitual offenders where society may not suffer from them.—W. G. Hale, *American Institute of Criminal Law and Criminology*, August, 1918.

C. W. C.

The Mental Deficiency Act and Its Administration.—Besides being defective, a person cannot be dealt with under the act unless he is: (1) neglected, abandoned without visible means of support, or cruelly treated; or (2) brought before a court of law and liable to be sent to an industrial or reformatory school or prison; or (3) undergoing detention in an industrial or reformatory school or prison; or (4) a child between the ages of seven and sixteen notified by the local education authority as being unable to benefit by education; or (5) a woman in receipt of poor-law relief when giving birth to, or pregnant of, an illegitimate child. Methods of treatment under the act are: (1) supervision at home or (2) assignment to an institution by a magistrate upon the presentation of a petition (accompanied by two medical certificates). The duties of the local authorities are: (1) ascertainment of defect and (2) provision for home supervision or institutional care. The central authority is the board of control under the secretary of state. Difficulties in administration are: (1) certification of defect due to (a) lack of knowledge or (b) difference in standards; (2) only persons coming

within certain categories can be dealt with; (3) the commission depends upon (a) opinion of local authorities, which is not always correct, or (b) notification from an outside source, which involves delay or neglect; (4) shortage of institutional accommodation. The problem can be solved only by specified amendments to the act and a more careful administration.—Evelyn Fox, *Eugenics Review*, April, 1918. F. O. D.

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